1:Seligmann & Seligmann E-S (1907-1908) 1911
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151 Dr Rivers' experiments upon the Todas gave the same result and led him to conclude that the threshold is slightly higher on the right than on the left side. In coming to this conclusion he took into account a set of control experiments in which the left side was first stimulated; it will be noticed in the above table that the left side of the sternum was the first stimulated[1].

SMELL.

No attempt was made to determine the olfactory acuity of the Veddas, but our experiments with scents suggested to us that this was not specially well developed. Certainly the Henebedda Veddas suffered no inconvenience from the objectionable smell which arose round the Bendiyagalge rock-shelters after a few days' occupation, nor did they seek to [364] diminish this smell, which was due to the lack of the most elementary sanitary precaution.

The following scents were offered to a number of Veddas at Henebedda, Bandaraduwa, Godatalawa, Sitala Wanniya and Unuwatura Bubula:- civet, camphor, jasmine, *peau d'Espagne*, tonquin, orris, assafoetida, peppermint, verbena, crategine, chloroform, Lin. terebinthinae aceticum (B.P.), chloral, and eau de Cologne. The men examined were Tuta of Henebedda (1), Kaira of Henebedda (2), Poromala Walaha (3), Kaira (bearded) of Henebedda (4), the Vidane of Bandaraduwa (5), Banda of Bandaraduwa (6), a number of men of Godatalawa (7), Kaira of Sitala Wanniya (8), Handuna and Nila of Sitala Wanniya (9), Naida and Appu of Unuwatura Bubula (10), Tambia (11), Banda (12).

151 In most cases their opinions were taken down separately, but at Unuwatura Bubula and Godatalawa the scents were passed 901 round and the general opinion of our informants recorded. The Veddas were always interested in examining the scents, but though they said a number of the odours were good they

[1] In his paper in the *British Journal of Psychology* Dr Rivers discusses at some length the possible fallacies of the method described.

1;Seligmann & Seligmann E-S (1907-1908) 1911
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seldom showed any emotion of pleasure: on the other hand their demonstrations of dislike were unmistakable. When a scent appeared to them particularly distasteful they invariably held their noses and cleared their throats, but we do not remember seeing them spit. It will be noticed that there is a great variation of opinion, and even such a distinct odour as civet is considered by some very pleasant and by others extremely disagreeable. Again the same simile "squeezed orange skin" was used by different men referring to such unlike scents as civet and peppermint, and while in the first instance it was considered good, in the second it was thought unpleasant. The men of Godatalawa compared camphor to the flowers of the *na* tree (*Mesua ferrea*), calling it a good scent, while Kaira of Sitala Wanniya said assafoetida was a very bad scent like *na* flowers, and assured us that he disliked the scent of the *na* flower intensely. Except such well known flowers as this and that of the *mora* tree we were unable to identify any of the flowers mentioned as they were nearly all out of season.

Civet. Good, wild boar's fat (1), good, squeezed orange skin (3), not good (4), very bad, like faeces (5); good, like burning (6); good, like a flower smell (7); bad, like *kalka* flower (8); like wax of tree *kambara* (9); good, like leopard fat (10); bad, like faeces (11); bad, like faeces (12).

Camphor. Good (1); good (3); bad, like squeezed orange (4); bad (5); good (6); very good, like smell of *na* flowers (7); good, like *koel* flower (8); good, like a kind of lime (9); good, like medicine (10); very bad (11); sour, bad (12).

Jasmine. Good smell, monkey fat (1); good, like smell of mangoes (3); like honey of *bulumal* (4); bad (5); very slight smell and not good (6); not good, like *kapumal* (? *Eriodendron anfractuosum*) (7); good, like *nimbuto* flower (8); like young oranges, good (9); bad, like pig fat (10); not good (11); doubtful (12).

Pass d'espagne. Doubtful, like betel leaves (1); good (3); good, like *moramal* honey (4); doubtful, partly good (5); too strong (6); like coconut spirit (7); good, like *kiula* honey (8); good, like orange (9); bad, like bear's fat (10); good (12).

Tonquin. Good, like bear's fat (1); like the fat of the monitor